the enemies of God, of truth, and peace, first Magog, then Gog, and for the ſpreading of Gods name from Eaſt to Weſt, and for the building up of Gods new Jeruſalem the holy Zion, and city of God, that is, his tru worſhip, wherof your two Parliaments within great Britan have laid the foundation; And it wil bee perſpicuous unto you that your Majeſty is according to the predictions of Gods holy prophets choſen, and fore-appointed to finiſh the building.

And howſoever ſome inferences, and circumſtances in the ſecond petition may peradventure bee diſpleaſing to your Majeſty upon the firſt view; yet the Petitioner is confident that in purſuance of the whole tract al ſcruples wil bee removed, and that your Majeſty wil entertain a good opinion of your poor ſuppliant, and his labors; and that it wil evidently appear unto your Majeſty that your lenity, and large heart unapt to entertain jelouſies was infinitely abuſed by a ſubtile, ſerpentine, perfidious, traiterous generation of men, I mean, Engliſh Jeſuites, and that your ſubjects labors, endevors, ſtudies, advertiſements, and petitions proceed from a ſincere, loyal, and cordial heart cheerfully prepared to drop his deareſt blood for your Majeſties renown and happineſs.

And he ſhal ever pray for your Majeſties proſperity, and length of daies.

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THE TIMES DISSECTED.

OR,

A LEARNED DICOVRSE

Of Severall

OCCVRRENCES

Very worthy of

SPECIALL OBSERVATION,

To deter evill men, and incourage good.

Printed in the yeare, 1642.

THE TIMES.

EVROPE afflicted, mournes, an Age it may be accounted when ruine is from time to time; but great Brittaine, as the laſt in the world in reſervation of puniſhment, is aſſailed with an Inundation of troubles; a Country found no danger, therefore ſought no remedy, as a Province, when a Comet hath no relation to it, feares not; this cauſed her make no uſe of others harmes, as wiſedome ſhould have done, when a neighbours houſe is on fire: therefore either becauſe God chaſteneth more the faults of us hee loveth, a ſigne of good will, or becauſe he puniſheth our errors, he is moſt obliged to pay with revenge; the ſeurce of which Malady, if we take the Elevation from the paſt, inward or outward cauſes proceed: Firſt, from our ſinnes, which did caſt a Epidemicall Lethargy of unthankefulneſſe for mercies received, the greateſt ſickneſſe, a conceit of health when moſt in danger. The ſecond, becauſe there was not heretofore a perfect union twixt England and Scotland, incorporating both into one body and minde, if poſſible it might have beene; a reaſon hath cauſed Portugall and Catalonia to revolt from the King of Spaine, and Tranſilvania, Valachia, and Moldavia, under Vayvodes, and not Baſhaes, eaſily

elapſed to diſobedience; in theſe turbulent, and lachrymable times enter the yeare 1639. when two Armies in hoſtile manner oppoſe each other, but cured with a pacification, the ulcer not killed, it revived the yeare 1640. inveoming the mindes of both Kingdomes, as in a hecticke, or rather a burning feaver, with much corrupt matter aſcending: cauſed a new Parociſme to devour the ſubſtance of the King and people, which was prognoſticated by divine anger threatned by the Miniſters, the Church conſpurgated with errors, the Common-wealth loaded with projects, Monopolies, and Impoſitions, a Tyrannical Government propounded and aſſaied, Parliamentary wayes denied, the Road, and Highway to juſtice, the petitions of the people not heard, nor anſwered, all which chalked out ruine: whereupon finding their lawfull deſires made vaine, they doe not ſo willingly obey the ſoveraignes edicts and commands, finding the Diadem led with pernitious councells, ſo that the Feaver of diſobedience growing high, the Scots invaded, our ſouldiers had no will to fight, the ſubjects no deſire to pay to ſuch a warre, whereby the precepts of the head were of no availe over purſe and ſpirit to oppoſe ſuch invaſion, this diſtemper cauſed the King ſummon the Peerary to Yorke to conſult and play Phyſitians to cure the preſent malady, with a purpoſe King and Lords, might doe all things without the Commons; but they out of a ſincere minde petitioned his Majeſty for a Parliament, becauſe they could not accompliſh the buſineſſe without common conſent, to ſet in joynt the factions and fractions of the Kingdome, which appeared by the miſerable condition, the face of the Common-wealth was beheld withall, now better by a thouſand degrees (thankes be given to God) for many wrinckles are worne away, and I hope it will come to be in good health, ſince the Parliament cannot be diſſolved till all things deſired be accompliſhed, of which the Trieuniall Parliament will be the touchſtone to try the truth. But finding the Epiſcopall government, cauſed divers diſtempers in the State by introducing new innovations in the Church, as Altars removed for adoration, a new unlawfull oath impoſed

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by the Canons, and not confirmed by the Parliament, without which it was of no validity. Secondly, Service ſaid at the Altar, that the greater part of the people could not heare, and the Pontificall Divines teaching and preaching in bookes, and ſermons, that the King might invade our liberties; this cauſed a reſearch of the Epiſcopall power, by whoſe authority this poyſon was infuſed, that a Bill iſſued from the Commons to the Lords, and paſſed their Houſe, in all but one point, which was putting out of the Houſe; but ſince ſome pride from the Biſhops and Petitions from ſome parts of the Kingdome, finding Church and republike impoſtumated, the Houſe of Commons hath committed a Bil for the eradicating of roote and branch. (Noble Friend) to ſatisfie the appetite of your deſires, I will tell you the various opinions of men, ſome there are haters of Reformation, and pure formes, like thoſe that live in corrupt aire, cannot breath in pure, or uſed to brackiſh water, delight not in ſweet fountaines; others there are who adhere to Rome, and would have that forme of Church, which but by a paire of ſheeres devides from that Hierarchy, that they might eaſily in that path goe to the Antichriſtian way, which if it were hedged up, had no gap to Babylonian errors, for they found none but the Biſhops, and their followers brought in the Arminian and Socinian errors, the bridges for Popery. Some they ſay there are who have ſucked in errors at the Vniverſity by reading Papiſticall bookes, admitted by the Biſhops, and allowed by the Archbiſhop of Canterbury, and are ſo infected in judgement, that they had need of Spectacles to diſcerne the truth, or of eye ſalve to cure and cleere their judgements. Likewiſe others affirme many great Ladies, becauſe they are eſteemed, and flattered of Biſhops, would have them in their *Pontificalibus*, ſome Proteſtants whoſe knowledge is not great, would have them without other reaſon giving them, becauſe they have beene bred in that way: And further, the Papiſts whoſe Religion for the moſt part is in reverence and devotion, are mightily for them, becauſe by that Hierarchy, they confirme their opinions in Popery, as an antiquity derived from Popiſh

Bishops, who first instituted, inducted, and confirmed them in the beginning of Queene *Elizabeths* time, so that all our Pontificall Clergy derive the pedegrees of their rites and ceremonies from Rome, so that if they are not in the first institution, there may be a retrogradation to Rome by the same steps, as in a maze goe backe againe the way they came in. The politique sort finding the predominant constellation of their aime and pride are carried with other considerations, that Monarchy had better give a loose to Hierarchy; for there is nothing Aristocraticall but Parliaments, which consists of Lords Spirituall, Lords Temporall, and Commons, the three last are Aristocraticall : now if one of these three be dissolved, the Monarchy wil shine cleerer, for that none can oppose the supremacy of the King in great Britaine and Ireland, but the Bishops, who would, if they had occasion, draw the power to themselves from Rome and *Peter*, and disseize his Majesty; moreover some of the Lords Spirituall being Temporall Lords, it may be feared there may be Parliaments without the Temporall Peeres, for some of the Bishops are Temporall and Spirituall, so that it is possible that the Lords Temporall may be barred (which God forbid.) And further, it is apparent the Commons shall passe nothing, because the Bishops will not, who sway the Lords House much with the Catholique party and proxies, for this cause it were fit the Bishops were hindred of votes. Another Argument is, there is no reason they should take place of their benefactors, which they doe in the Lords House, which will be, if not excluded.

The third reason, the Nobility and Gentry gave land, and were benefactors to Bishops estates, but the erection of Bishops came from the Pope anciently, as appeares by many records, and therefore their erections being Papisticall, they may come to owe more service to the Pope then to the King, which I leave to the consideration of the Parliament.

Now to declare the opinion of Lawyers not Catholicke, there have beene Parliaments say they without Bishops, *E.* 1. 24. a Parliament held. *Ex Iuso Clero.* 7. *R.* 2. *cap.* 3. 7. *R.* 2. *cap.* 12. No Bishops, and many other Parliaments had

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no Biſhops, and therefore it is the opinion, of the beſt Lawyers at this day, that they ought to be put out of the Lords Houſe.

Laſtly, how many upright and ſincere men have been put out by them, and ſilenced.

Now let us touch the antiquity of Biſhops, to ſee whether they have anciently medled with temporalities or no: From Chriſts time they were only Overſeers of Churches in the Apoſtolicall function and ſuperintendent Paſtors of the Church, appointed ſo by the Holy Ghoſt, *Acts* 20 28 who by common conſent did aſſemble together, in which for more orderly proceeding in their charges, they chooſe one amongſt them to be Moderator and Preſident, this is he whom after the fathers called Biſhop; but not meerely from Chriſt and the Apoſtles, for the name of all Elders, and Miniſters in the beginning was Biſhop, which after by the uſuall language of the fathers, was appropriated to the Preſidentſhip of the Elders and Miniſters, therefore it was Saint *Cyprian* reproved the Elders for receiving thoſe who were fallen away in time of Perſecution; before the Biſhop had adviſed of it with them and others, becauſe they ſhould make publicke ſatisfaction; and therefore I conceive it an error, that they had not power given before in generall Synods, if any ſhould returne to the faith to be reſtored in the interim to the Church, upon confeſſion and penitency in the congregation before a Synod called, who otherwiſe might deſpaire in the meane time, or by ill counſell fall away, ſo that it is apparent that Biſhops did deale in matters of the Church government by the counſell and conſent of the Elders and no further; but it is obſerved, the Biſhops in every ſucceſſion and in every City cauſed all orders for to ſtand as the law, the Prophets, and our Lord did preach, as *Hegeſippus* ſaid, but how many an Apoſtolicall waies have they introduced contrary to the Scriptures, witneſſe the reverence to Altars, kneeling at the Sacrament, and many more; as ſilencing Miniſters for matters of conſcience, for no authority hath power of the conſcience but God, and nothing bindes the conſcience,

Jempe

semper & ad semper, but the decalogue, so that it was never in the primitive times heard that the Clergy medled with Temporall affaires, as they now doe, which superabundancy of power causeth such corruption, impurity of Religion, and hurt to the Commonwealth: therefore they seeke to crop their power, or that they may have no more then in the first institution, and manage affaires of Church with primitive temper, to the good of the Common-wealth and glory of God, and felicity of the Church, but they have commanded what they list without controule, & are so insolent as of late, *Laud* Arch-Bishop of Canterburies vices the more visible were by how much hee was more potent in power, and gracious in the Princes eye to perswade the sequestration of zealous and pious in the Church, and the Majesty to be aloofe off in matter of state, from Ministers able and sincere, or else to give the Soveraigne over to such as might lose his subjects hearts, and cause them fall into the Malady of disobedience, a thing incident to misguided governments, so he brought in innovations into the Church, making her of a pure Virgin a very Strumpet.

Ship, Coat, and Conduct money, and other sterne impositions he brought in, not according to abilities, but what the Judges wickedly affirmed to be Law, constraining inferiours to be instruments in execution, for hope of advancement, or over awing them by feare; for acts that fill Princes coffers with unjust demands of money not due, are ever the ruine of the first founders: times are not bad, but the wicked that live therein make them so, who are the fathers of ill counsell as well as those who are the begetters of bad children, which seasons make the best Ministers oftentimes minister fuell to illegall and wicked desires of great men, wherein Kings themselves passe not blameless, who chuse not instruments by the ballance of merit, but with the sailes of will and passionate affection; for as their minds are large in respect of potency, so their election is rather to satisfie their various humours then solid judgement, like those who looke for the Philosophers stone, and finde out nothing but fine conceits

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not worthy the looking for. The Biſhop alone manageth the State under the Diadem, chooſeth his chiefe inſtrument *Wentworth* into office of beſt truſt, and both together weave the web, whoſe woofe was the miſlike of the people; flocks that love no fleaing the skin, can indure the ſhearing, this violent deporment bred a great diſtemper in the hearts of Scotland, and cauſed the Engliſh murmure, and draw to a defection or mutiny, but no power gotten by wickedneſſe of Miniſters is durable, nor to ſuch is any ſtability betwixt mediocrity and precipitation, which cauſe doubtfull and ambiguous ſpeeches of the Soveraigne, when the fault ought to be impoſed on the Miniſters: ſo dangerous are the wayes of Majeſty, that the folly of great ones ſtrive for ruine. Suppoſe thoſe miſconſtructions the multitude have of the Diadem force Majeſty to ſeeke advice and helpe from ſtrangers, when he cannot purchaſe duty at home, what a lamentable conſequence may follow, to invite an ancient enemy to the funerall obſequies of her liberties, the cure being worſe then the diſeaſe? And ſuch is our ſtate now, that the Houſe of Commons are conſtrained to be helpers, a Theame moſt diſpleaſing to Soveraignty, though in a diſtracted ſtate a rule infallible; on *Wentworth* the affection of the Soveraigne was ſo placed, as his power was boundleſſe in Ireland, and here unſufferable, though a Gentleman of tranſcendent parts, and of the highett ranke under the degree of Barony, yet of a ſweulne ambition which no republike can indure, for all preferment paſſeth by him, and all ſuits addreſſe to him, who finding ſo full a Moone of favour, thought he could not dye for Treaſon, the price of his life: ſurely I blame not a Prince for taking a repoſefull friend to participate his intimate thoughts, to temper the affaires of ſtate, ſo as he infects not the effects of his principality, nor ſullieth his parentall reſpect to the ſubject, by hatred or Tyranny; but Strafford ſicke of the Kings well governing, ſtudied wayes of an arbitrary rule, thinking his high tyde of favor would never come to an ebbe of fortune, but ſhe looked him at laſt to the loſſe of all he held in this life moſt deare; Great muſt be the art of ambition to keepe afloat the ſtreame of a power,

seeing sublimity changeth as the spoke of the wheele, or as the hand of the Diall, at the highest 12. comes to one, hee affected the honour and service of his Master with the ruine of the subject, beating downe competitors of the worthy Patriotship, and wrought by pride precipitation, when by humility hee might have had a good station, for he should have made it the operation of others, rather then any appetite of his owne to gormondize the property of subjects goods, and swallow their liberty, putting fetters on the Law, that nothing could be accomplished but what he and the Archb shop pleased. And lastly, they barre from the King alwaies to heare the groanes of his people, and wickednesse of their ministery. This fatall deport of both might have proved Tragicall to the Kingdome, where the ingredience of popular humour is mixed as well with armed forces not to be disbanded without great danger, as with a mighty Schismaticall party, as well Papists, Brownists, Anabaptists, people pleased to fish in troubled waters, and the maleconten:ed Clergy, who have corrupted the pure fountaines rather then they will be depressed in power (it is to bee feared) may all act a busie part in this Tragicke story. In such designes Churchmen are never wanting to adde fuell to popular fires, for though they worke it not with the meaneſt, they effect it by head and chiefe-causing weaknesses in government, and oppression of people, for it is not the best doctrine a warre with subjects to advance their Hierarchy, no Bishop, no King. When the first Church rose by fasting and praying, therefore they ought not so much teach us rules of loyalty, as to know our owne duties in difficult points of R ligion, nor ought they make the Soveraigne believe the Parliament only breath out th ir passions in a time of liberty, and expresse the poverty of their Master to lessen his reputation abroad and credit at home, when then the State is so festred, it is a paine to fetch out the dead flesh without corasives which they are constrained to, to keepe it from gangrening, when that their whole aime next to religion is to looke into the Kings necessities, to discharge the Armies, take away the impeachments of the Commonwealth, and provide for the royall sustentation much weakned

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by bad Counſells, ſo that he may be potent at home, and glorious abroad, beginning to ſet things in order when ſo great diſorder hath chalked the way to amendment, for a mighty expence ever ends in the rapine and ſpoile of ſubjects: but now if it pleaſe the King to follow the counſell of *Machiavill*, doe as the time permits, and be not weary of the ſtrict enquiry of the Parliament, he ſhall accompliſh as full a Soveraignity as ever, and greater. This may cauſe the King with incomparable wiſedome to ſuite himſelfe to the neceſſity of the Time, and expect future good from thoſe meane it ſo fervently, and act it ſo painefully. The King delivered of ill counſells, by this bleſſed fortune, freed and obeyed, may begin to ſearch the ground of the miſery, why that vertue and fortune, which had ſetled and maintained ſo long his Anceſtors in glory of Empire, ſeemes to be in a tranee at this time, as if the Genious of the State had forſaken her, and found out (the way) the reaſon of this miſchiefe, namely a waſtfull hand too quicke for the fortunes and perſons of his people, the griping avarice of Miniſters, lawleſſe liberty of Martiall forces, uncivill actions of the Multitude, and affording too much eare to greedy and unworthy Miniſters, whoſe counſell was more ſubtill then ſolid, ſeeing moderation, reward and puniſhment, are the ſupporters of Crownes, and to be juſt of word is required of Subjects from Kings themſelves, ſo ſhall he effect a wondrous change in the State, bringing the three Kingdomes home with wonder to his devotion, and their obedience laying his foundation of government on religion, quietneſſe and juſtice, ſo that peace and tranquility ſhall attend a long life though death be let in at laſt, and faſhion to his ſucceſſors a moſt royall paterne to follow from his experience, and authority to make him ſuperior to Kings, and as he is the firſt King of his name in our Empire ſince the conqueſt, ſo ſhal he be moſt worthy to be ſtiled Britaines CHARLEMAINE, and be not only capable to governe theſe three Realmes, but the whole world, ſo that the wrongs of fortune ſometimes make Princes more then their proſperity both wiſe and fortunate.

FINIS.